THE HERALD OF SALVATION.

EDITED BY THE REV PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men" St. Luke, 2. 14.
"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

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A Discourse on Demonology, or Doctrines of Devils, by the Rev. J. S. Thompson.

(Concluded from page 159)

1 Tim. 4. 1.—"*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils;*"

Being unwilling to abase human pride, by charging it on man, or to attribute malevolence to the Deity, they imagined the existence of a wicked spirit to be absolutely necessary to the existence and continuance of disorder and pain in the world. But the quantum of evil being so great, they supposed that the evil spirit must nearly equal the Deity himself in wisdom and power. This doctrine of devilism was derived from the Persian theology, which taught the co-existence and nearly co-equality of two great first causes; the one the author of all good, the other the source of all evil. This absurd opinion was the invention of their Magi who were unable to account for the origin of evil, on any other principles. Very different from this wild fancy, was the message of Jehovah to Cyrus, by the Prophet Isaiah, which reproves this foolish sentiment, and declares Jehovah to be the author of light and darkness, and the creator of both good and evil. Indeed it is altogether impossible that good or evil could exist otherwise; for that God who fills the immensity of space, incloses in his very nature all beings to whom he gave existence, and by whose fatherly care they are preserved. Hence it follows that the notion of the existence and influence of the devil is altogether inconsistent with correct and scriptural views of the divine nature and character. If a devil exist, he must be the rival or servant of the Almighty. The first supposition is atheistical; for if there be a God, he is without a rival; nor would he suffer his designs to be frustrated, nor employ a servant to violate his laws, or disturb the peace of his empire. But says the objector, if there be no devil, then there is no God, no hell, no need of preaching! I would not have noticed such manifest puerilities, were they not proclaimed by the doctors of divinity and theological professors of our day, who sound the watch word of heresy, and lead the van of persecution. Is there no proof of God's existence but that the devil needs an opposer? O fie! Must God exist and we preach for the devil's sake? Shame on those men who sacrifice truth and insult good sense, to fan the fire of fanaticism! Is the devil the maker and governor of the infernal regions? Then certainly he will take good care not to torment himself nor his friends! The wicked have nothing to fear, for if any suffer, they must be the pious servants of God, who have rebelled against his satanic majesty! Moreover, if the devil be the director of hell, and fallen angels the inflictors of its punishments, can these unfortunate sufferers be the tormentors of men who have been equally so as themselves? Then surely the devil and his angels are God's servants, and must receive the reward of their services. But are God's servants unhappy, and will virtue and misery be long connected? If not, then it follows that the devils will be saints, and hell a field of liberty! The term Satan indicates no more than that propensity to evil so frequently observable in human conduct, and which like chemical doctrines of phlogiston and caloric, is of great utility for the explanation of difficulties.

All classical readers know that the most beautiful writings abound with bold, figurative, and hyperbolical descriptions. That nothing is more ornamental in poetry than prosopopœia, or the representation of good and evil qualities, virtues and vices, by personal characters. The word Satan signifies an adversary, and sometimes only an abstract quality, i e. calumny. Accordingly, our translators have rendered the word throughout the bible. Though the term satan occur frequently in the scriptures, yet generally some human being is intended.—David is so called, 1 Sam. xxix 4. Hadad is denominated Solomon's devil or satan, 1 Kings, xi. 14 David describes those who rendered him evil for good as his satans; and prays that his satans might be clothed with shame. Ps. cix. 20, 29. Jesus calls Peter, satan, and Judas, a devil, Matt. xvi. 23. John vi. 70. In the New Testament, treacherous men, slanderous women, and opponents of every kind, are called satans or devils; and these words signify no more than adverse propensities. Indeed it would be an impious reflection on the character of

the Deity, to suppose he had formed and let loose myriads of malevolent spirits to destroy the happiness of mankind. If it be demanded whence arise those inducements to evil which so often disturb the peace of society, and ruin man's happiness, the answer is both easy and scriptural. The heart is deceitful, and every man is tempted when he is drawn aside, or enticed by animal passions or bodily appetites. These expose us to innumerable trials and temptations. Intemperance, avarice, ambition, envy, and discontentment beset us in their turns, and without the utmost vigilance and circumspection, we are in danger of being overcome. Now can the just and merciful God, the father of mankind, and moral governor of the world, think these propensities to evil so insufficient for the trial of our virtues, that he must superadd the agency of an evil being so subtle, so malicious, and so powerful as the Devil. What a desperate chance have we of succeeding against such an adversary. Shall we say, good is the will of the Lord, and that in all this he has done all things in wisdom! Banished forever be the thoughts from all rational and serious persons. God could no more act thus than cease to exist. Every principle of his nature holds such conduct in eternal abhorrence.

Let the believers in a devil, consider

1. That the belief of his existence constitutes no fundamental article of the christian faith; no part of the new testament states the necessity of believing such an unreasonable doctrine. If particular passages seem to imply it or cannot be clearly explained or understood, yet no inference should be drawn from a few passages that would contradict the decisions of reason and the general tenor of scripture.

2 It was perfectly consistent with the mission of Jesus to adopt the language of the country on all subjects which did not constitute the main objects of that mission Christ came not to teach men philosophy, neither to spend his time in combatting the jewish demonology.

3. No passage can be adduced to support the doctrine of a devil, which does not contradict some part of the received opinions on that dogma—but every text in all the scriptures which speaks of the devil or satan can be fairly interpreted or explained, consistent with the whole tenor of scripture, on the supposition that there is no such being, but that these words universally mean an adversary or something adverse.

We might have expected that the most pertinacious believers in a devil, would have rejoiced to find, that reason, scripture and common sense, are equally opposed to the terrifying dogma. But, alas! such are the religious infatuation and credulity of mankind, that an opinion once admitted is seldom rejected however palpably absurd or monstrously ridiculous. Hence we find christians cling as close to this doctrine, as if their present and future happiness depended entirely on the existence and influence of an infernal fiend! Atheism and the disbelief of a devil vibrate the same feelings of horror in the superstitious mind; and, perhaps, atheism itself is deemed by some to be less impious.

But if a devil there be, possessed of those powers and attributes generally ascribed to him, Atheism becomes acceptable, and loses all its hideous forms, for the existence of such a being proves the non existence of God, or that he is deficient in wisdom, goodness, and power.

Why then should men be alarmed, when this doctrine is attacked or disputed—and why should the war whoop of party be sounded, when we attempt to disprove and explode this injurious and unreasonable opinion?

Has the devil created the universe, and filled it with inhabitants? Is he the author of all good, on whom our present and future happiness depends? Did all being start into existence at his command, is it supported by his power? Is his dominion unbounded and perpetual, and shall his authoritative voice awake the myriads of the dead, determine their doom, appoint heaven as a reward for his enemies, and people the tartarian gulf with his allies and friends?

What impious absurdity! Jehovah alone holds the reigns of universal empire, and all that can excite our hopes in this world, or perfect our felicity in the next, is unconnected with a satanic being.

If the doctrine that teaches the existence and influence of a devil, involve serious consequences, if it be anti-scriptural and unphilosophical, if it be fatal to man's moral improvement, if it poison the stream of religious knowledge at the fountain head by supposing that God has a powerful antagonist, whose designs he has been unable to frustrate, and whose rebellion shall be as durable as the divine existence. In short, if correct notions of the divine character and government be inconsistent with the belief in such a being—for the honor of God and religion, let the infamous doctrine be for ever rejected.

Those who believe in the existence of a devil suppose that the evil which prevails in this world results from his infernal agency; and also expect that the evil will be

still greater in another and future state of being. There they look for a hell, crowded with inhabitants, through the resistless powers of diabolical influence: and this reign of misery, this triumph of the devil, they expect to be so complete and signal as to undergo no change through the revolution of eternal ages!!

How can persons who expect such a catastrophe of human affairs, have correct notions of that God, who is all benevolence; whose plans are conceived in wisdom and executed in mercy; whose power cannot be resisted, and whose very name and nature are Love. Those who think God has a competitor, must deny the absolute will of the Deity, and his general providence. They derogate from his supremacy, and eclipse his glory. They dishonor him, and perplex themselves with wild and embarrassing conclusions. In a word, they conjure up a devil to their own confusion, to the injury of christian truth, and the serious mischief of morality. The fear of a devil may perhaps keep some men of weak minds from excessive vice, and make them slavishly religious, and hypocritically moral. But the love of God alone, proceeding from a grateful recollection of his goodness and providential care, can produce genuine piety and virtue.

It is somewhat outrageous to suppose, that the Devil will punish wicked men who sinned by his instigation, and performed all their wicked deeds, in obedience to his desires. Can the punishment of sinners be inflicted by that being whom they never offended; and God, whose laws have been violated, have no concern in their sufferings.—The belief in the existence of a devil is equally injurious to virtue, simplicity and christian truth. It affords a palliative for crimes, and induces men to believe that wicked thoughts and evil actions have not been fomented in their own hearts, but spring from the suggestions of the wicked one.—Sometimes men are hurried into enormities, conceiving themselves particularly tempted, at which their mild natures would shudder, were they not influenced by this deceitful doctrine.

If the belief in a devil did not obtain, men must either trace their sins to God as the author, or admit they originate with themselves; and as they could not presume to charge God directly with sin, they would of necessity, acknowledge their own accountability; and repentance producing reformation, might justly be expected to result from such a happy conviction. Another serious evil arising from a belief in the existence of a devil, is the continual alarm and terror that reigns in the weak minds, tinctured with superstition, by the apprehension of satanic machination and artifice. Every inclination to enjoyment, every expostulation on religious faith, and even every suggestion of truth, though in the very words of scripture, if it seems to contradict long received opinions, are all attributed to the seduction of Satan; and thus the perpetual dread of an imaginary being, keeps the mind in darkness, and the heart in agitation. Wild enthusiasm, gloomy superstition, and a long train of delusive thoughts, successively distract the serious mind which is unfortunately beclouded by a belief in the devil. And what is worse, men suppose him to be so refined in subtlety, and so irresistible in power, that vigilance is almost useless, and the strongest heart cannot feel subjection to his will without horror and dismay—hence a belief in the existence of the devil, has driven many weak persons to despair, which most assuredly is the natural consequence of such a wild doctrine.

What idea must those men have of God, who believe that he has placed his feeble creatures in a situation so hopeless and cruel? Must they not conclude that God created man for the purpose of making him miserable? And can the Creator be an object of love, veneration and gratitude, whilst he is viewed in connection with a malignant devil. If the account we have given of the Devil be just, then all notions of witchcraft, or of being possed of the devil, are vain and groundless. 'Tis all deceit and imposition on the weakness and credulity of mankind? For shame! Let us entertain more honorable sentiments of the moral government of God. Let us think ourselves safe under the protection of his providence; safe from the malice both of devils and wicked men. Let us learn not to disturb ourselves with any vain or superstitious fears of evil spirits, for we are not subject to any malicious powerful beings. The Lord God Omnipotent reigns alone, whose tender mercies are over all his works. This consideration should fill us with ease and tranquility, otherwise we do not give God the honor due to him; we do not repose that confidence which his wisdom and goodness require, and the security of our own happiness demands. O how different from the doctrines of devils are the views of God exhibited in the gospel of Jesus! There we read of one God and Father of all, who is above all, through all, and in us all. That it is his gracious intention to save and render eternally happy all his intelligent offspring.—There we behold no mighty devil to blacken the moral horizon, or frustrate and baffle

the designs of the Deity. But on the contrary, a religion all mild and beautiful, that breathes nothing but pure benevolence, and evidently indicates the approximation of a period, in which truth will completely triumph over error, and happiness be universal. Amen!

Extract from the writings of the Hon. Zephaniah Swift, *of Connecticut.*

(Concluded from page 157.)

But we too often find public worship to be a very different scene. The minister by too long a prayer, fills his audience with such agonies of impatience, that it is impossible that the heavenly exercises of love, gratitude and devotion, should warm and inspire their hearts. But how dismal and gloomy is the sermon! The universal depravity of human nature, is the perpetual subject of his discourses, and he delights in describing mankind to be an infamous and abandoned set of wretches, that are a disgrace to their Creator. Instead of calling upon his hearers to exercise the social and moral virtues, he preaches up the infinite importance of external ceremonies, and the observance of days and times. He speaks with high contempt of what he calls dead, cold, lifeless morality, and places all merit upon the supernatural exercises of the soul. He exhorts them above all things to the practice of the most rigid self-denial, and assures them that God will be highly pleased with their abstaining from those pleasures which he has placed within their reach. The most innocent amusements, the most harmless recreations, he declaims against with the utmost vehemence, as damning sins. He considers religion essentially to consist in a perpetual effort to suppress and eradicate that propensity to acquire temporal happiness, which the God of nature has made to be the spring of our actions. But on no subject does he delight to dwell so much as on the future punishment of the wicked and impenitent. He dresses up the Father of the Universe in the awful robes of eternal wrath and unbounded indignation, filled with incessant anger at the crimes of the wicked, exerting infinite wisdom and power in devising the modes, and augmenting the severity of their punishment, and hurling the bolts of damnation all around on the miserable victims of his vengeance, who are the works of his own hand. He represents sinners as being to all eternity,

Doom'd to be wrapp'd in sheets of liquid fire,
And toss'd on billows of Jehovah's ire;
While agonizing groans ascend on high,
And lamentations reach the distant sky;
Where saints and angels, from their blest abode,
Chanting loud Hallelujahs to their God,
Look down on sinners in the realms below,
And draw fresh pleasure from their endless wo.

The eternal din of hell and damnation, soon loses all effect in frightening the people, and has no influence but to impress a melancholy gloom on their minds. Mankind are to be animated, to strive to enter the gates of heaven, by the love of God and of goodness. He who attempts it through fear of damnation, exhibits no evidence of holiness of heart. As well may we call a man honest, who having an inclination to steal, refrains for fear of the whip; as we may a man, religious, who having vicious inclinations, restrains them and conforms to the exteriors of religion, for the purpose of escaping the flames of hell. Where religion is represented in such terrible and forbidding colours, it is not strange that public worship should be disregarded, especially by the humane, the benevolent, and the generous, while the ill-natured, the malignant and illiberal will attend it, because it is congenial to the disposition of their hearts. It is matter of much regret, that the amiable religion of christianity, should be so disfigured and misrepresented as to deprive many people of the happiness of enjoying it. Jesus Christ has in the clearest manner, inculcated those duties which are productive of the highest moral felicity and consistent with all the innocent enjoyments, to which we are impelled by the dictates of nature.—Religion, when fairly considered in its genuine simplicity and uncorrupted state, is the source of endless rapture and delight. But when corrupted with denials, mortifications, and a punctilious observance of external rites, it assumes a form disgusting to men of taste, and a relish for social happiness, and is productive of the most destructive consequences. It drives one part of mankind into the practice of superstition, hypocrisy and bigotry, and by exciting a distaste and aversion in the minds of the other part, it excludes them from the rational pleasure, arising from the practice of genuine religion. The road to heaven, is pleasant and delightful if mankind will go the right way, and certainly God will bid the saint as sincere a welcome to the realms of immortal felicity, who has in the journey of life, tasted the temporal delights of innocence, as he will him who has abstained from them. Why then should we leave the path that is strewed with flowers and roses for the purpose of going in another through a wilderness beset with thorns and briars, when both parts will terminate in the same happy country.

THE HERALD OF SALVATION.

SATURDAY, SEPT 6, 1823.

FOR THE HERALD.

The substance of the questions proposed by Erasmus. in No. 12 of the Herald, have undoubtedly occurred to many, as inconsistent with the doctrines of Universalism. It may be owing to my dulness of apprehension, that the Editor's remarks on the subject, were not as clear and convincing to me, as to the inquirer. Since he is satisfied, and will probably propose nothing further, I have tho't it expedient to make some desultory remarks on the Editor's reasoning; not with a view to provoke controversy, but to elicit some further information.

It has been frequently laid to the charge of Universalism, that it does not hold out an adequate discouragement to sin; and on the other hand stoutly denied. The E. takes it for granted, that all punishment is designed for the good of those who are punished; and that should God save a man from the punishment that he deserves, he would prevent his receiving the good which was designed, and which would have been received, if the punishment had been inflicted. Now the just conclusion is, that a sinner, cannot reasonably entertain any apprehensions, on account of his sins. except that they will be suffered to go unpunished; and he is comforted with the assurance, that that cannot be, without casting an imputation on the goodness of God. Hence it would seem, that the state of a sinner, while suffering the penalty is more eligible than it would have been, had he have continued upright. In the commission of crime, there can be, apart from the consequence, neither good nor evil to the actor. The consequences, or punishment being good, the necessary conclusion is, that he receives good, from which the upright man is excluded, and he would be but for his transgression. If there can be any distinction made, between the consequences of sin, and the punishment of it, that has a bearing on the question. it must be the gratification that is felt on the commission of the crime: this we are all too familiar with to feel any salutary dread of it.

The forgiveness of sin is insisted upon in the scriptures, as an important doctrine; but it can never be exercised as the E. thinks, without direful effects attending it. "They cannot be so forgiven any sin, as to prevent their receiving the good intended for them," meaning their punishment; which is to say they cannot be forgiven at all. We are taught to pray for forgiveness, as we forgive others; and our conduct is particularly marked out under provocation. "I say unto you resist not evil, but whosoever shall smite you on the right cheek, turn the other also." Now suppose the offender is prosecuted for assault and battery, and punished to the extent of the statute, say three months imprisonment. At the expiration of the term, he is pardoned, how? by being let out of prison, when he could be no longer retained there. To say the least, that would be a sort of forgiveness, that the offender would be but little indebted for, or that the most vindictive would require any restraint to exercise.

ZUINGLAS.

REMARKS.

It is truly a most laborious, task to remove deep-rooted prejudices, oppose the current of popular opinion, and successfully expose those destructive errors which were imbibed in our earliest years, which are entwined around every fibre of the heart, and which are the *supposed* foundation of our spiritual enjoyment. Christians have so long supposed that forgiveness delivers sinners from the hand of *justice*, that it is not easy to convince them that God "will by no means clear the guilty."

The ability evinced and the candour displayed by "Zuinglas," together with the importance of the subject embraced in his communication, entitle it to our most serious and careful attention. We did not expect that our answers to Erasmus were so full and clear as to do away every objection from every mind, accustomed to the traditionary opinions of our times: but we think that the intelligent inquirer will easily discover unanswerable objections against the popular opinion on this subject. "Zuinglas" says, "It may be owing to my dulness of apprehension that the Editor's remarks on the subject, are not as clear and convincing to me, as to the inquirer." Now we are of opinion that it is owing more to the force of the early education of "Zuinglas," than to his "dulness of apprehension," that our remarks were not as convincing to him as to Erasmus.

We may not be successful in our attempts to remove the objections of our correspondent; but if we should fail, we have a right to expect that he will invalidate some of our principal arguments: in either case we hope to enjoy the pleasure of amicably "striving together for the faith of the gospel; and in nothing terrified" by the adversaries of liberal discussion, and never backward in acknowledging the truth whenever it may be found.

The erroneous view of *forgiveness* against which we contend, is evidently found-

ed upon a misconstruction or misapprehension of the divine attributes of *justice* and *mercy:* for if justice and mercy stand directly opposed to each other, then the objects of mercy must be delivered from the operation of justice, and the objects of justice must be forever excluded from the operation of mercy. But if *justice* and *mercy* perfectly *harmonize*, then the objects of mercy may receive the full effects of justice, and the objects of justice may become partakers of divine mercy. We hold that the justice of God is as *impartial* as his mercy, and the infinitely harmonizing attributes of justice and mercy lay the foundation for that righteous retribution which "renders to every man according to his works," whether good or evil; and form the basis of that glorious display of divine mercy which declares that "where sin abounded, grace did much more abound." Rom. 5. 20. and gives us the joyful assurance "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the father." Phil. 2. 10. 11.

"Z." says, "the Editor takes it for granted, that all punishment is designed for the good of those who are punished, and that should God save a man from the punishment that he deserves, he would prevent his receiving the good which was designed, and which would have been received, if the punishment had been inflicted." Here is a mistake.—By turning to our reply to Erasmus, "Z" will find that we have not taken the *whole* of the above for granted. We took it for *granted* that punishment is designed for the good of those who are punished, and then drew an argumentative conclusion, which conclusion we still think unavoidable and incontrovertible, i. e. admitting what was taken for *granted* The position we took for granted is of so much consequence that it should now be proved, and when it shall be proved our views of divine *forgiveness* and of the harmony of justice and mercy must be admitted, and every vestige of any foundation for the endless misery of man will be eternally destroyed, unless some advocate for damnation can prove that it would do *him*, or others, GOOD *to suffer to all eternity!* If God punish his creatures at all. he must *design* that their punishment should finally do them *injury*, or that it should do them good; or that it should have no effect whatever. To say that God inflicts punishment with a design that it should have no effect whatever; is to charge him with *folly;* for the punishment might as well not have been inflicted. To say that he designs punishment for the positive *injury* of his creatures, is to ascribe to the best of Beings, a character which would stamp an earthly parent with everlasting disgrace.—To ascribe such malignity to God, should cause audacious man to tremble in the sacred presence of his Maker!

The position therefore that God punishes for the good of his creatures is that alone which corresponds with the perfections of his nature and presents him as the "Father of mercies" the affectionate Parent of the universe. No doctrinal point is more clearly expressed in scripture than this viz. that punishment proceeds from the parental love of God and is designed for the final good of the sufferer. "For the Lord will not cast off forever; but tho' he cause grief yet will he have compassion, according to the multitude of his mercies". Lam. 3 31, 32. "For whom the Lord *loveth* he *chasteneth*, and scourgeth every son whom he receiveth" "But he" (God chasteneth us) "for our profit *that we might be partakers of his holiness*". Heb. 12. 6, 10. The ultimate, spiritual *profit* of the sinner in the reception of *divine holiness*, is the grand object of God in all his chastisements. Can mercy prevent a punishment designed for the sinners good and wisely directed to effect the "*profit*" or advantage of the sufferer? If so, then mercy opposes the good of its object! "Z" thinks that if punishment be designed for the sinner's good, "the state of a sinner, while suffering the penalty is more eligible than it would have been, had he have continued upright", and that he "cannot reasonably entertain any apprehensions on account of his sins" &c. We consider the above conclusion just as reasonable as to say, that because it would ultimately be beneficial to a man to have a limb amputated, he might therefore be more *comfortable* while *suffering* the amputation, than if his health were good and no amputation needed! Because God in mercy designs to accomplish the most gracious purpose in all the punishment which he inflicts, it does not therefore follow "that the state of the sinner, *while suffering the penalty* is more eligible than it would have been, had he have continued upright". In sun beams of light the Apostle has elucidated this subject in the following language. "Now no chastening *for the present seemeth to be joyous, but grievous, nevertheless afterwards* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby". Heb 12, 11.

"Z" speaks of "the *gratification* that is felt on the commission of crime," and says "this we are all too familiar with to feel any salutary dread of it." We are fully

persuaded that this was a most unguarded expression, and that our correspondent is not so much in love with sin as this expression would seem to indicate. Can any mortal be so perfectly abandoned as to commit sin without a pang of sorrow, without the sting of guilt? Can a christian speak seriously of the *gratification* that is felt on the commission of crime," and represent himself as still rolling sin as a sweet morsel under his tongue? Does not the scripture say that "there is *no peace* to the wicked", and "great peace have they that love thy law and nothing shall offend them?" Is it wise to dress *vice* in charms, or hide the native excellence, glory and beauty of *virtue*?

Our correspondent says, "the forgiveness of sin is insisted upon in the scriptures as an important doctrine; but it can never be exercised as the Editor thinks without direful effects attending it—" They cannot be so forgiven any sin as to prevent their receiving the *good* intended for them" meaning their punishment, which is to say they cannot be forgiven at all" Take this proposition and connect it with the remaining part of our remark in the same sentence, contained in No. 12. and it would stand thus: sinners *can* be so *forgiven* as to prevent the good intended for them, and violate immutable, eternal justice, and invalidate the scriptures of truth, or they cannot be forgiven at all! Surely our correspondent is beside himself; surely he is looking for a kind of forgiveness that he never can obtain. 'Z' will remember we have proved that punishment is designed for the *good* of the sufferer, and we hope he will reflect upon the awfully wicked character which is ascribed to God by saying that he designs punishment for the positive *evil* of his offspring. We believe in the scripture doctrine of forgiveness, and are laboring to show that this doctrine does not prevent "a just recompence of reward."

The similitude of pardoning the criminal after his term of confinement is expired, is good so far as it is parallel with our subject but it is not parallel with our subject in every particular; for after the criminal has suffered the full term of his punishment, he is as much entitled to the blessings of society as his rulers and is no more indebted to them for those blessings than they are to him; whereas every sinner is perfectly dependent upon God for every spiritual blessing which he may receive after the expiration of his punishment as well as at all other times, and as God apportions the punishment to the crime, his forgiveness is simply the display of his eternal mercy to those who can neither produce that mercy, nor secure themselves. Though man may *change* his purpose and relinquish his intentions and call this forgiveness; yet God "is of one mind and none can turn him," and his *forgiveness* or mercy does not cause him to violate that sacred testimony which declares that "whosoever doeth wrong SHALL receive for the wrong done."

As to the trite remark that "Universalism does not hold out an adequate discouragement to sin," we would observe that it is the only doctrine which deals out rewards with an *impartial*, with an *inflexible* hand. Every limited view of salvation is based on the ENDLESS WARFARE of heaven's attributes of *justice* and *mercy!* Omnipotent *justice* in tones of thunder which shake Jehovah's universal temple to its centre, demands the never-ending damnation of *every transgressor;* while infinite *mercy* with tears of compassion, with the voice of love, pleads for *salvation, life, peace* and *joy;* to calm these eternally *opposing* attributes of one and the same Being, the vast family of man is *divided* between them; the objects of mercy are eternally rescued from the power of justice, and the objects of justice are endlessly excluded from the least gleam of mercy, and subjected to a malignant justice whose vengeance is eternity! Reader look at this awful picture and seriously re-consider this momentous subject. Ask yourself whether it can be considered an adequate discouragement to sin to assure mankind that they can transgress the divine law with *impunity*, that they will *not* be punished as they deserve, that forgiveness delivers them from the hand of justice, and tho' they deserve an eternal hell, yet God will give them the felicity of heaven at the expense of his truth.

How different are such views from the language of scripture. There we learn that God "is a JUST God and a SAVIOUR." Isa. 45, 21. "Rejoice greatly, O daughter of Zion; shout O, daughter of Jerusalem; behold thy king cometh unto thee; he is *just* and having *salvation*." Zech. 9 9.

ANOTHER VICTIM

To the doctrine of endless torture.

Mrs ——, a matron of respectable connexions in this city, a short time since became a convert to Methodism. The present violent and boisterous method of conversion, where threats of endless misery, instead of persuasion, are resorted to, produced mental distraction; and the wretched victim of fanatics cut her throat with a razor. Surgical aid, however, restored her to partial health of body, but the poison of error remained to torture her mind. She afterwards stabbed herself with a knife. She recover-

ed from these wounds; and procuring a quantity of laudanum, crossed the East River, and was afterwards found in a field, a mass of putrefaction. Thus is added another to the long catalogue of victims to the doctrines of devils.—*N. Y. Gospel Herald*

POETRY.

SELECTED

EVENING HYMN.

Oh Thou! whose glory shines sublime
In morning's dawn and evening skies;
Who, since the bud of fading time,
Mad'st evening fall and morning rise.
That thou art great, these glowing spheres
To every studious eye must show;
That thou art good, as well appears
On ev'ry field and mountain's brow.
The hand that pois'd the orbs that sail
Around yon sky of purest blue;
That hand has made this lowly vale,
And on it shed the ev'ning dew.
I see Thee in the stars that soar,
Slow beaming o'er the boundless sea,
As well as in the bounteous store
That flows to Nature, and to me.
The music of the vernal grove,
Borne on the breeze, is all of Thee,
As well as sacred choirs above,
Who in thy presence bow the knee.
In Thee the insects live and move,
In Thee the sun and planets shine:
All rest in thy upholding love,
Great soul of Nature; Pow'r divine!
While musing on thy obvious might,
In morning sun, or starry frame;
Oh rule the fair impression right,
And teach me to adore thy name. H.

MARRIED.

In Pamelia, on the 19th inst. by E. Sabin, Esqr Mr. Richard Birmingham, to Miss Pluma Stone, both of Brownville.

In Hounsfield, on the 21st. inst by the Rev. B. Hickox, Mr Joel York, to Miss Olive Field. Also Mr Ebenezer Sloate, to Miss Priscilla Grow, all of that town.

In Champion on the 21st inst. by J. Graves Esqr. Mr; Able *P.* Nuting, of Antwerp, to Mrs. Lucy Tripp, widow of the late *P*ardon Tripp, of the former place.

OBITUARY.

DIED—In Henderson on the 27th ult. after a distressing decline of nearly two years, Mr. *JONAS MAINE*, in the 36th year of his age. He was an affectionate husband, a kind father and a worthy citizen, and has left a partner and family of small children to mourn his loss. By the blessing of heaven, he obtained that *hope* which is "as an anchor to the soul, both sure and steadfast and entereth into that within the vail:"—his unshaken faith in the immutable counsel and infinite love of God in the final holiness and salvation of a world of sinners "through the redemption that is in Christ Jesus"—"whom he [God] hath appointed heir of all things," supported him through tribulation with patience, and consoled him in the agonies of death. On the 29th ult. his funeral was attended in Masonic order, when a numerous procession of the Fraternity and a large concourse of citizens profoundly listened to a discourse from Job 14. 14. "If a man die, shall he live again?" After which his remains were conveyed to that region of silence where "all fallacies are detected, all ranks are levelled, and all distinctions are done away." But "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." For though "the dust return to the earth as it was; the spirit shall return unto God who gave it."

—— Also at Sacket's Harbor on the 1st inst. Mr. *WM WARING*, aged about 50—It is impossible for us to do justice to the memory of this valuable and deeply lamented friend of mankind—On the 3d inst. he was buried with the honors of Masonry when a numerous and solemn audience attended to an interesting discourse by the Rev. E. Osgood from Ps. 8. 4 "What is man, that thou art mindful of him? and the son of man that thou visitest him?" "Man that is born of a woman is of few days and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not." But "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

NOTICE.

The General Convention of Universalists will meet in the Village of Clinton, Town of *P*aris, County of Oneida, N. Y. on the third Wednesday and Thursday in the present month.

NOTICE.

It is expected that the Rev. RICHARD CARRIQUE of *Hartford*, CONNECTICUT will preach at the COURT HOUSE in this village on SUNDAY the 14th inst.

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S. A. ABBEY, PRINTER.